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PHILADELPHIA.

Selected.

### The Ruins of Ephesus.

An enthusiastic English architect named J. T. Wood, has devoted eleven years to diligent exploration and research on the site of his ancient city, and, says the *New York Evening Post*, has given an interesting account of his labor and its results in a large volume entitled "Discoveries at Ephesus, including the site and remains of the Great Temple of Diana," which is published simultaneously in Great Britain and this country. Its illustrations, which are many, include a number of colored plates, showing mosaics precisely as they were found. It is too soon, as yet, to estimate fully the importance of J. T. Wood's work. He has stored in the British Museum, great mass of busts, statues, inscriptions, architectural fragments, &c., which must be studied diligently by archæologists before their full significance can be determined, and in his book the explorer has made no attempt to guess precisely what ultimate results must flow from his discoveries; he has endeavored merely to write an account of his labors in Ephesus in the body of his book, adding in an appendix a good many of the inscriptions found, with tentative restorations, translations, &c., which have been furnished by eminent scholars.

The story that the explorer here tells has all the fascination of heroic romance. With rare courage this enthusiastic architect undertook thirteen years ago to search for the remains of the Temple of Diana, the site of which was unknown, while even the fact that there ever was such a temple was seriously doubted by many competent critics. So small was the faith of men better able than he was to judge of the probable fruitfulness or failure of his undertaking that he could secure no appropriation from the British Museum with which to prosecute the work. He went to Ephesus, however, and under protection of a temporary firman, began the excavations at his own expense, supporting himself meanwhile by practising his profession in Smyrna, fifty miles from the scene of his labors in behalf of science. When he had demonstrated the value of his labors aid came to him in the shape of very small appropriations, which he was directed to expend in ways other than the ones which he believed to be best; but by dint of perseverance he won increased support after a time both from the museum and

from private persons, and after eleven years of incredible difficulty, hardship and danger, during which he suffered constantly with fevers bred in the pestilential atmosphere of Ephesus, and met with many mishaps of a serious nature, he succeeded at last in discovering the remains of the temple for which chiefly he had been searching, and in making such measurements of the fragments that he is able to give accurate elevations of the building, together with interesting drawings of many of its bass-reliefs and other ornamental parts. He has unearthed also the Odeum or lyric theatre of Ephesus, and the great theatre, laying bare their seats, aisles, stage, &c., and discovering there very many inscriptions of great historical value, which are now in the British Museum. His labors have ended for the present, but as he has bought for the British Museum the eight acres of land on which the ruins of the temple were found, the work of further exploration will be begun again in a short time.

J. T. Wood's firman permitted him to export whatever antiquities he might find, except duplicates, which were to go to the Turkish government; and it was a jest of his, that by the terms of his grant he was to give to the Turks any duplicate temple of Diana that he might find. There were other provisions, however, in the firman, which gave him no little trouble. One of them was that he must obtain permission to dig from the owners or occupants of the land; and, as human nature is much the same in Asia Minor as in the western world, his purse and his temper suffered no little in consequence of this stipulation. The greed of the inhabitants operated in other ways, too, to render his work less profitable than it might have been.

"There used to be a very prevalent notion among the Turks in Asia Minor that there was not only much hidden treasure below the surface of the earth in wells and elsewhere, but that even marble statues might contain gold. This belief has perhaps caused more destruction of beautiful sculpture than any other motive; and it is only within the last few years that the Turks have found it to be a much better speculation to sell statues than to break them to pieces in the hope of finding gold."

Our explorer encountered many image-breakers of that other and worse sort, namely the persons who call themselves tourists, and to whom spoil is the chief end of travel. They sometimes came to him in companies, and destroyed much that he had dug up before he could secure it.

"When the Odeum was first opened, the stage, orchestra, seats and steps were found in a perfect state of preservation, under an accumulation of soil and débris varying in depth from five feet to twenty-three feet. \* \* \* The beautiful front wall also remained, with its five doorways and steps, to the height of seven feet and six inches. Visitors have

recklessly destroyed much that remained by breaking off fragments of marble from the seats and cornices, and by strewing the whole of the interior with masses of rejected marble and chippings from the specimens which they carried away. \* \* \* The desire to possess fragments of ancient sculpture, such as a nose, an ear, a finger, or a morsel of architectural moulding from an old building, may be natural, but is most deplorable when it causes, as it often does, the utter destruction of works of art, which, placed in some museum, would be objects of very great interest. I have even heard of captains of merchant ships, who, bringing passengers to Smyrna, advised them on their visit to Ephesus to take with them hammers and chisels to aid them in obtaining interesting specimens for their cabinets and curiosity shelves at home."

Wood discovered that these reckless destroyers of ancient works of art feign more interest than they feel in antiquities, and that their desire to possess the fragments they gather is chiefly a vainglorious one. Very many of them, he tells us, after journeying all the way to Ephesus, felt so small an interest in the ruins which they had professedly come to see that they would not take the trouble even to enter the walls and look. In view of the recent English assertions that we on this side of the ocean are unable to appreciate, and therefore unworthy to possess, the Kurium collection, this English explorer's testimony to the genuineness of American interest in the antiquities at Ephesus is timely and interesting. On this point he writes:

"Visitors to Ephesus came from all parts of the known world; but I have seen there, perhaps, more of our American cousins than of any other nationality. I was particularly fortunate in meeting with many Americans—ladies as well as gentlemen—who caused me to form a very high estimate of the American character. I found them generally anxious to make something more than a superficial survey of the ruins, and I do not now remember any party of Americans preferring to sit down to eat and drink, to making a careful examination of all the interesting objects they had come to see. I cannot say the same of all nationalities."

The people of the village of Kirkenjee are supposed to be the lineal descendants of the ancient Ephesians, and hence the glimpse which the author gives us of their village and their ways is interesting.

"The appearance of this village strikes the person who approaches it for the first time as being very peculiar, the houses presenting a very formidable front from the radiating dabs of whitewash splashed around the windows, for the purpose, they say, of keeping off the 'evil eye'—a common superstition in Asia Minor. The windows here were made to look like so many evil eyes, as I thought, glaring at you, and defying you to enter the village. This fashion gives a beggarly appearance to

the houses, which are built of small stones and covered with flat mud roofs. Kirkenjee, however, is not so poor a place as it seems to be. The inhabitants are industrious, and cultivate the ground on the plain of Ephesus and for miles around. On feast days the women turn out clad in comfortable and smart dresses of light colors, and make a great display of gold coins, which they string and wear as armlets and necklaces."

The work of the explorer was greatly impeded by the worthlessness of the men whom he was able to employ, and his opinion of the Turkish character is not very high.

"Much has been said about the *honesty* of the Turks; I am sorry I can say little in support of statements in their favor. They would generally steal any small object of value found in the excavations, and did not scruple to commit the most heartless robberies on their fellow-workmen."

One of them stole the head of a statue which J. T. Wood had dug up, and, after the statue had been forwarded to England, wanted to sell its discoverer the missing head for an enormous price. He adhered so firmly to his price that the statue remains headless still in the Museum.

The Turkish indifference to the valuable antiquities which western explorers dig up under their eyes appears to be in some measure due to their inability to understand the facts which give them their value. The Mudir of the district visited the ruins of the great temple one day to see Wood's "wonders," of which he had heard.

"On my showing him the drums of the large columns and the capitals, he asked me to what building they had belonged. I told him they were the remains of an ancient mosque or church in the time of the ancient Greeks, when they did not worship the one true God, but had many gods, male and female, and that this church was dedicated to the worship of a female, whose statue, forty or fifty feet high, was set up inside it. 'Ah,' said the Mudir, as if a new light had broken in upon him, 'they were *Protestants*.'"

The most interesting part of the work, namely, that in which the author describes in detail, and illustrates with plans, elevations, &c., the several successive temples as his measurements show them to have been when they were standing intact, we have left wholly untouched, because the chapters devoted to this part of the subject form a consecutive whole which is, of course, too long for reproduction here, and which it is impossible to divide without destroying its value. It is sufficient to say that J. T. Wood has succeeded in discovering what the temples were like, and in restoring the last one, on paper, to a remarkable extent. No pains or expense have been spared in the preparation of the book and its many plates enable the reader not merely to understand but to verify for himself, most of the author's deductions from the facts in possession. The book is one of surpassing interest, and, considering the expense of its publication, the price at which it is sold (twenty dollars) is remarkably low.

It is not for us to judge of the importance of our impressions of duty, or of their use, but to do the work daily set before us, whether greater or smaller, and the reward will follow. And it will have its effect whether we ever know it or not.—*Catharine Seely.*

For "The Friend."

### Death-bed Repentance.

In accordance with evidences witnessed in various cases there remains no doubt that *some*, and perhaps *many*, have become sufficiently divested of self to be enabled to arrive at sincere repentance and pardon for their past misspent life, on a death-bed; but so many instances having occurred of *apparent* repentance under prospects of the near approach of death, where a subsequent course of life gave no evidence of a change of heart, that fears may be properly entertained that a thorough preparation for an entrance into the mansions of purity and holiness, under such circumstances, is more rare than is generally believed and advocated. The mercies of Him with whom we have to do are indeed boundless; yet purity of motive on the part of His creatures is essential to being met "afar off," and obtaining the *benefit* of His mercies.

Man by nature loves ease, and is prone to the continual pursuit of pleasure and happiness, and *this* he seeks to find in the exercise of his own will, and in the gratification of his own lusts and conceivings. When his course is arrested by disease, followed by an apprehension that he will soon be removed from earth and all that his affections hold dear, he feels that he loves *that* in which his heart has delighted, and could he be permitted to possess it unmolested still, would perhaps rest easy for the present, nor be sensible of the necessity of seeking happiness beyond the grave. But *here*, in the absence of a hope of longer enjoying the things of earth, the same selfish promptings which have prevailed through life, may turn to an earnest solicitude for happiness in the world to come, and many penitent sentences may be expressed, and even supplications uttered, which, if he should *die*, would be accepted as an evidence of a preparation for death, whereas, should he recover, would perhaps soon pass away and leave no trace of any permanent improvement.

A soul may be sensible of the terrors of death, of a foresight of a final separation from all things here below, and of the just judgments of God for sin and disobedience, and yet not be capable of arriving at the true place of repentance because of the prevalence of the "whirlwind and the fire," an *intense anxiety*, without that calmness of mind in the "stillness of all flesh," so essential to a successful approach to the throne of Grace.

True repentance and a preparation for an inheritance with the saints in light, is not merely a sorrow that we are overtaken in an unprepared state, and a desire for heaven and happiness, but the pure love of God operating on the heart, giving it a sense of its sinful condition, and its utter dependence on the merits of a Saviour, purifying the soul from its carnal nature and the love of the creature, to the love of the Creator above every other thing. Should this come to be thoroughly experienced under the hand of affliction, is it at all probable that former evil habits would be resumed on a restoration to health? Similar awakenings, however, have been known to appear in the minds of both those who were removed by death, and those who have recovered, and have lived no more a Christian life than before. Then is there not to be drawn at least a lesson of instruction and caution against the too commonly indulged practice of eulogizing the spiritual attainments and evidences of divine acceptance concerning the

deceased on grounds so limited, as to lower the standard of true repentance and amendment of life in the minds of the living?

It is not unusual in the present day to hear public communications of this character at funerals, and in many such instances fearful apprehensions have been entertained, that serious injury was thereby inflicted on the minds of some, particularly those who were intimately acquainted with the daily life of the deceased, and felt assured, perhaps, that it merited nothing superior to their own. That man can say or do, cannot add or diminish anything relative to the eternal condition of the soul after it has left the body. Then how much more in accordance with the spirit of the gospel would it be, and tend to the spiritual well-being of all, to attend simply to the pointings of religious duty. Let the inroads of death be a warning voice to the living, to lose no further time in the indulgence of ease and thoughtlessness, but earnestly endeavor each to know their "calling and election made sure," seeing that none of us know "the day nor the hour" when a similar fate may be ours, and leave the departed soul in the hands of its merciful Creator. Its destiny is fixed; and the best, and all we can do relative thereto is, to trust to His mercies, and ardently hope it has found acceptance at the hands of a compassionate Saviour.

Ohio, 1st mo. 15th, 1877.

For "The Friend."

### Establishment of Slavery in this Country.

(Concluded from page 180.)

"That Congress gave expression to the general sentiment of the people of the colonies fully appears in the declarations of the Virginia and North Carolina convention which sent delegates to that Congress. These conventions pledged themselves not to import slaves, and not to purchase them when imported by others. In Georgia—a colony founded by James Oglethorpe, who forbade slavery there, but whose humane purposes were afterwards thwarted by avarice and power—a public meeting declared 'their disapprobation and abhorrence of the unnatural practice of slavery in America,' and pledged themselves to use their 'utmost endeavors for the manumission of slaves in our colony.' And Congress itself on the 6th of April, 1776, resolved without opposition, that 'no slave be imported into any of the thirteen united colonies.'

The British commercial and colonial policy, however, had interested, active, and influential supporters. Leading statesmen in South Carolina and Georgia were confessedly not only for slavery, but for the continuance of the slave trade. In Maryland, Virginia and North Carolina, slavery had still a strong hold upon the people. But their interest in the domestic, quickened their opposition to the foreign slave traffic. Although there were but few negroes in the Middle and New England colonies, many of these having been made free by the voluntary action of their masters, still slavery and the slave trade had zealous supporters, especially among the commercial, wealthy and aristocratic classes. This fact was signally manifested by the action of Congress in striking from the original draft of the Declaration of Independence Jefferson's arraignment of the British king for forcing upon his American colonies that traffic in men

which he branded as an 'execrable commerce,' a piratical warfare,' 'the opprobrium of indel powers,' 'a cruel war against human nature.' 'That clause reprobating the enslaving of the inhabitants of Africa was struck out,' its illustrious author declares, 'in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary still wished to continue it. Our northern brethren, also, I believe, felt a little tender under those censures. Although their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others.'

The same spirit and policy which struck these words from the Declaration of Independence, influenced the action of Congress in framing the Articles of Confederation. The report of the committee to prepare a plan provided that supplies should be obtained by requisitions in each State in proportion to the number of its inhabitants. This at once and necessarily raised the question of the *status* of the slaves. Mr. Chase, of Maryland, afterwards one of the justices of the Supreme Court of the United States, moved to count only the white inhabitants. 'The negroes,' he said, 'were property, and no more members of the State than cattle.'

It was suggested by Mr. Harrison of Virginia, that two slaves should be counted as one freeman. Mr. Wilson of Pennsylvania, said the exemption of slaves from taxation would be 'the greatest encouragement to slave keeping and the importation of slaves.' He declared that they increased products and imposed burdens, and prevented freemen from cultivating the country. 'Dismiss your slaves,' he said, 'freemen will take their places.' To his remark Mr. Lynch, of South Carolina, replied with emphasis, 'Our slaves are our property; if that is debated, there is an end of confederation.' He asked why they should be taxed more than sheep. To this question Franklin replied: 'Sheep will never make insurrections.' Mr. Chase's amendment was rejected, Georgia was divided, and all the States north of Mason and Dixon's line voted against it.

The obstacles in the way of Confederation being found so great, the discussion was then suspended; but it was renewed again in October, 1777. It was then moved that the supplies be based on the value of property in each State. This proposition was rejected, and a motion was made to exempt slaves from taxation. The four New England States voted against it, New York and Pennsylvania were divided, and Maryland, Virginia, North Carolina, South Carolina and New Jersey voted for it. This vote exempted slaves from taxation altogether, either as inhabitants or property. It was a complete triumph of those representing the slave interest, and may be counted among the earlier illustrations of the potent influence of the rising slave power.

No power was given to the Confederation to regulate commerce. Each State was left free to decide what imports it would admit or prohibit, so that Congress, after its emphatic condemnation by the acts of 1774 and 1776, 'renounced forever,' in the words of Bancroft, 'the power to sanction or to stop the slave trade.' This result could not but enure to the interests of slavery and to the strengthening of its power.

But the Confederation secured to the free inhabitants of the State all privileges and im-

munities of the citizens of the several States. The legislature of South Carolina, when the Articles of Confederation were under consideration, saw that by this provision the rights of inter-citizenship were secured to the free colored inhabitants of all the States. After debate the plan of Confederation was returned to Congress with the recommendation that inter-citizenship should be confined to white persons. South Carolina and Georgia supported the proposed change, but eight States refusing their assent, the proposition was lost. In this instance freedom won, and the claims of human equality were vindicated.

But it cannot be doubted that at the time of the Declaration of Independence; when the government of England ended, and the government of the United States began, the people were, on the grounds of justice, humanity and interest, largely in favor of putting an end to the African slave trade. Neither can it be doubted that the most conscientious and enlightened portion of the people, including most of the Revolutionary leaders, who guided the colonies through civil war to national unity and independence, believed slavery to be inconsistent with the doctrines they were proclaiming, and the civil institutions they were founding. The statesmen of that era hoped, and confidently expected, that it would soon pass away. But the slave system fostered by England, and sustained by individual interest, indolence, and pride, during a hundred and fifty years, had so incorporated itself into the social life of the people, especially of the South, that, when menaced by the logic of events, it was seen to have a hold and tenacity of life not dreamed of by either friend or foe. Champions were ready not only to protect it against the advancing currents of Christian civilization, but also to oppose every interest, every institution, and every individual that menaced its paramount sway. Even then, when the Republic took its place in the family of nations, had begun and had far advanced that work of personal and public deterioration,—that poisoning of the fountains of individual and social life whose full development the rebellion revealed, as it was itself their sad and legitimate result."

Selected.

*Some remarks of George Whitehead on the Bible—  
—the reading of and committing to memory  
its contents.*

"I always had a love to the Bible, and to reading therein, from my childhood, yet did not truly understand nor experience those doctrines essential to salvation, nor the new covenant dispensation, until my mind was turned to the light of Christ, the living eternal Word, the entrance whereof giveth light and understanding to the simple. Yet I do confess it was some advantage to me frequently to read the Holy Scriptures, when I was ignorant, and did not understand the great and excellent things therein testified of. For when the Lord had livingly in some measure opened my understanding in the Holy Scriptures by my often reading the same before, having the better remembrance thereof, it was a help and advantage to my secret meditations, when a lively sense and comfort of the Scriptures was in measure given me by the spirit, and thereby I was the more induced to the serious reading and consideration of what I read in the Holy Scriptures, and the comfort

thereof made known by the Holy Spirit enlightening the understanding. All the promises of God, which are yea and amen in Christ Jesus, being truly comfortable when applied by the same spirit, for that will make no wrong application thereof; that Spirit will never apply peace to the wicked, nor to persons living in their sins; nor tell the unjust that they are just, or righteous in God's sight. It is through faith which is in Christ, that the Holy Scriptures are said to make the man of God, 'Wise unto salvation, and profitable unto him for doctrine, reproof, admonition, and instruction in righteousness, that he may be perfect and thoroughly furnished in every good word and work.' Doubtless Paul esteemed Timothy's knowing the Holy Scriptures from a child, to be some advantage and help to him, but it was principally through faith, which is in Christ Jesus.

These things considered, I would not have Christian parents remiss in educating, and causing their children to read the Holy Scriptures, but to induce them both to learn, and frequently to read therein, i. e. the Bible. It may be of real advantage, and profitable to them, when they come to have their understandings enlightened, and to know the Truth as it is in Christ Jesus. I have sometimes observed children in reading the Bible, have been affected with the good things they have read, from a secret belief of them, which hath had such impression, that they have been induced to a more serious consideration thereof, when the Lord has opened their understandings in some measure, by the light of his grace in them."

#### Shoshone Falls.

We left the Park by another trail that led us among deep, gloomy cavities formed by the river in the misty past, long ere it had contracted to its present limits. These were frequented by thousands of cliff swallows and some sparrow hawks that chattered and screamed incessantly, and from an occasional bunch of straggling shrubbery came the pleasant notes of the song-sparrow. These broke the monotonous silence of the forbidding precipices, and gave life to the otherwise dreary scene. Having reached the upper plateau once more, we galloped two miles farther, and halted to listen to the rough, hoarse and muffled roar of the Shoshone Falls that were thundering far beneath us in the cañon.

Half a mile beyond we had a fine view of their outlines. Looking down from our elevated terrace, we could see around them all the elements of a beautiful landscape—gorse and meadow, plain and dell, an undulating park, rich in robes of many-hued flowers, a placid river, and a boiling, snowy cascade, and, in the background, towering terraces of barren crags, veritable mountains of stone. Dismounting, we led our horses down bluff after bluff, until we reached a small park skirting the river. This was covered with grass that reached to our knees, and sprinkled over it were many species of gaudy flowers new to me.

We followed the bank of the river until we reached a coppice of juniper that thrives wherever the refreshing spray falls, and, passing through this, found ourselves standing on Lookout Point, directly over the river where it plunges downward; and from this spot we had a magnificent view of the falls, as we could gaze directly down upon them, they

being only four feet below us. Glancing up the stream, we could see that its sinuous course for half a mile was one mass of screaming rapids and small cataracts, which were numerous dotted with barren crags and flower-clad islets of many forms. By counting the larger leaps, we made out eight good falls within an area of two hundred yards, which averaged from six to twenty feet in height; and no two were alike in outline. Close to the shore the water formed deep lanes or canals of bubbling cascades through the rocks, and their gentleness contrasted strongly with the turbulence adjoining them. As these varied and diverging bodies approached the precipice they swung together to produce the Grand Falls, which are excelled only by Niagara and the falls of the Missouri in volume, while they outrank all in diversity of form and contrast of surroundings. Massive in power and vigorous in action; warm in color yet environed in gloom; picturesque in immediate accessories yet encompassed by savage grandeur, they possess all the elements that make such scenes attractive to the lover of the beautiful. Their very situation in the midst of a desolate artemisian plain, and hemmed in by canons whose dreary depths are impenetrable to the sunlight for many months in the year, adds to their interest and enhances their impressive magnificence. The main falls are estimated by those dwelling in their vicinity to be two hundred and twenty feet in height; but this is probably beyond the bounds, though, judging from appearance, not much. They have a width of three hundred yards by following the curve of their outline, but in a straight line they will not exceed two hundred.

They are of an irregular concave shape, somewhat like a reversed crescent; but during the spring freshets they assume a convex form, owing to the increased volume and velocity of the water. The pretty park, with its luxuriant grasses, flowers, and coppices of junipers, gives a softness and color to the falls that are agreeably appreciated by the eye, as they impart the picturesque element so much needed, but on the opposite side the dark and towering terraces of trap, with the inevitable accompaniment of a heavy talus, loom up against the sky in black masses, and convey the most impressive idea of gloom and rugged wildness. While the falls are grand from every point of view, it is only at their base that one can fully appreciate them, and I found the attempt to reach that position a most hazardous one, as I had to descend the sheer face of the boulders, and in several instances I could only find a light hold for my finger-tips and the toes of one foot. Had a bit of the rocks given way, I must have been dashed to pieces on the crags below. It was only by bracing every nerve and firmly clenching the teeth, that I was enabled to make the descent; but I confess that even then a knee occasionally trembled, despite my utmost effort to be brave. After a toilsome struggle I reached a prostrate tree that lay against the bluff at a convenient angle, and this led me into a ravine which was covered with stunted junipers, briars, and a large, wiry grass. This even was so steep that it was only by leaning well back and falling against trees, that I was prevented from being shot downward into the river by my own momentum. By clambering over boulders, vaulting fallen trees, and making bridges of prostrate, water-pol-

ished trunks, I was enabled to get within forty feet of the falls; but further progress was checked by the smooth and perpendicular crags.

Selecting a mossy bank covered with a long, dank and prostrate grass, I threw myself upon it, and for two hours gazed upon the stirring vista before me in a sort of half dreamy mood; for it was too overpowering to allow the faculties to expand into full action. The longer I looked the more I desired to, for I was fully captivated by the grand yet weird beauty that surrounded me. The water, in overleaping, sweeping waves of white, and with a vibrating sound that resembled that produced by many mills in motion, thundered steadily downward, and developed splendid rainbows that extended far above the falls, and spanned the stream; while heavy showers of vapory spray slowly upward rose to a height of three hundred feet, then lazily floated away in clouds of darkish gray.—*Appleton's Journal.*

#### OUR FIRST GRAY HAIR.

BY WALTER C. HOWDEN.

As the first big pattering drops that fall  
With a splash on our lattice pane  
Make us shiver and start as they warn us all  
Of a storm or of coming rain:  
So is it with life when we're growing old  
And age steals on unaware—  
We shiver and start, if the truth were told,  
At the sight of our first gray hair.

We mark not the light of the noonday hours  
Like the first streaks the dawn doth bring;  
We hail not the birth of the summer flowers  
As we do the first snow-drop of spring;  
On the bleak winter wind we look not with grief,  
Though it howl through the branches bare,  
But we sigh when we witness the brown autumn leaf,  
And behold Nature's first gray hair.

Gray hairs may come when the beaming eye  
Has none of its brightness lost;  
When with buoyant heart we would fain deny  
Youth's Rubicon had been crossed;  
But the ivy-clad tree looks young and green,  
Though a sapless trunk be there,  
And nought of decay on our cheek may be seen  
When we witness our first gray hair.

O, a noble crown to a noble life  
Is a head of silvery gray,  
And 'tis well if, tired with the struggle and strife,  
It finds rest at the close of day.  
But gray-headed sin is a crownless curse,  
And the parent of dark despair,  
And it gives us a pang, O, doubly worse,  
Than the sight of a first gray hair.

Come early, come late, like a knock at the gate  
Is that first soft, silvery thread,  
And it joins with its silence the years that wait  
With the years forever fled;  
It silently tells us we're journeying on;  
It silently questions us—Where?  
O, a faithful mile-stone, were the truth but known,  
Is seen in our first gray hair.

“Christians might avoid much trouble and inconvenience,” says Payson, “if they would only believe what they profess—that God is able to make them happy without anything else. They imagine, if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case,—God has been depriving me of one blessing after another; but as every one was removed, he has come in, and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I

had believed this twenty years ago, I might have been spared much anxiety.”

#### Economy and Hard Times.

There are few who have not suffered in greater or less degree during the past year from hard times. Upon some they have borne heavily, tearing away accustomed comforts, crushing fond hopes and destroying peace of mind. To others they have come with a more gentle pressure, warning them of dangers yet unexperienced, while, to a few, perhaps, they have only suggested a more tender sympathy with the woes and a more generous charity for the failings of the real sufferers. To all, however, they bear lessons, old, indeed, but which have to be learned over and over again by each individual, and often only at the cost of bitter experience.

One of the most essential of these lessons is the importance of a wise economy in expenditures. By this we do not mean the sudden retrenchment, compelled by necessity in times of financial distress, but rather the calm, deliberate and permanent control over expenses which will prevail alike in prosperous as in adverse circumstances. There is probably no greater enemy to pecuniary trouble than this, and no more prolific source of failures, bankruptcy and ruin than the lack of it. This control does not merely consist in avoiding debt or living within our income. A young man for instance, without other care than his own maintenance, may be more extravagant while living within his income than another in different circumstances, who overruns his means. Probably very few in commencing life realize this fully. It seems, indeed, at first sight, that a man has the right fairly and unreservedly, to spend what he earns so long as he violates no other obligations. But a little deeper consideration will show that this is not so. In a general way it is true each individual is expected to give to the world in some sort of labor as much value as he consumes, but there are many inevitable exceptions to this. There are some years in the life of every individual during which he can earn nothing. Childhood and youth, and also very old age must be provided for in some other way. So must years of sickness and times of depression in business, when the special labor of the individual is not in demand. There are also transition periods caused by the very progress of civilization when the various branches of industry will be impeded for a time, as in the introduction of a new machine, when many hands are temporarily thrown out of employment. Besides this, there are numbers of persons who, for sundry reasons, can never produce their own support, such as permanent invalids, and the feeble-minded. It is evident, then, that there must be, in some way, sufficient surplus labor given to the world to meet these needs. This is not a mere matter of chance benevolence, though the motive of sympathy alone should urge to the practice of economy. It comes home to each individual in his own case. The debt he has incurred during his early years he must at least discharge in after life to children of his own. He must expect to his own share of the many hindrances to remunerative labor in the course of his life, and he cannot wish his old age to be burdensome to others.

Viewed, therefore, either on a broad social scale, or in the light of individual independ-

ice, it is plainly the duty of each one to produce more than he consumes, or in other words, to practise a wise economy. This cannot be done without diligence, self denial, and judgment. The labor, of whatever kind, must be guided by intelligence, and performed with skill, to make it as valuable as possible. The proceeds must be expended, not in obedience to the dictates of fashion, the promptings of ambition, or the impulsive desires of the moment, but according to a well laid plan, which aims to secure the best and most permanent results. In youth and health, with ordinarily fair prospects, a surplus should always be laid away for times of need, and judiciously invested. It may be difficult to do this, it may involve much sacrifice of inclination, and energy of will, but proportionately to the degree in which it becomes a habit, the danger of hard times will be removed, and the consequent sufferings diminished.—*Ledger.*

For "The Friend."

Sentiments of various writers in Reference to War.

To whom is war to be attributed?—"Crimes should be traced to their causes: and guilt should be fixed upon those who occasion, although they may not perpetrate them. And to whom are the frequency and the crimes of war to be principally attributed? To the directors of public opinion, to the declaimers upon glory; to men who sit quietly at home in their studies and at their desks; to the historian, and the biographer, and the poet, and the moral philosopher; to the pamphleteer; to the editor of the newspaper; to the teacher of religion."—*Dymond on War*, pp. 2, 33.

*The Safety of Nations.*—"The safety of nations is not to be sought in arts or in arms. War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system, out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. In instructing us to consider a portion of our fellow creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these, is the good-will due to every individual of the species."—*Robert Hall, A.M.*

"As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters."—*Gibbon on the Decline and Fall of the Roman Empire.*

"Morality and religion forbid war in its motives, conduct, and consequences."—*Vicissimus Knox.*

*Conscientious Obedience.*—"There is but one community of Christians in the word, and that unhappily, of all communities one of the smallest, enlightened enough to understand the prohibition of war by our Divine Master, in its plain, literal, and undeniable sense; and conscientious enough to obey it, subduing the very instinct of nature to obedience."—*Southey's History of Brazil.*

"They who defend war, must defend the dispositions which lead to war; and these dispositions are absolutely forbidden by the gospel."—*Erasmus.*

*The Spirit of Christianity.*—"I am persuaded that when the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of

public men in their public capacities, over the minds of men constituting the councils of princes, from whence are the issues of peace and war—when this happy period shall arrive, war will cease throughout the whole Christian world."—*Bishop of Llandaff.*

"War has practices and principles peculiar to itself, which but ill quadrate with the rule of moral rectitude, and are quite abhorrent from the benignity of Christianity."—*Ibid.*

*War the Extremity of Evil.*—"As war is the last of remedies (rather no remedy at all), all lawful means should be used to avoid it; as war is the extremity of evil, surely it is the duty of those whose station entrusts them with the care of nations to avert it from their charge."—*Dr. Johnson.*

(To be continued.)

For "The Friend."

### Random Notes of Travel in Europe.

(Continued from page 178.)

From verdant Wales we passed through the smoke, and a swarming population of swarthy operatives, to Bromley, in Lancashire. Spending ten days among friends, we attended the ancient meeting of Marsden, now much reduced in numbers. One half this meeting-house has been made comfortable with modern seats, while the other remains in its primitive condition, with narrow upright benches, and equally narrow passages, peculiar to a former age. This is a beautiful part of Lancashire, and must have been still more interesting, before the numerous mills, with their lofty chimney-shafts and contiguous villages of workman, had defaced the landscape; but the many busy hives of industry are so suggestive of increased comfort and happiness among the laboring classes, that he who

"Gathers bliss to see his fellows blest,"

will not become too critical an observer.

Pendle-hill looked down upon the busy scene, which differed widely from the aspect it presented when George Fox wrote, "As we travelled we came near a very great high hill called Pendle hill, and I was moved of the Lord to go up to the top of it, which I did with much ado, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered." The origin of the meeting at Marsden dates from near the time of George Fox, and if its history could be written, would present us with some remarkable instances of intellectual character, as well of religious life, in men and women of singular eloquence and power, poets, and men of saintly lives and high character, "whose days were quiet pastorals," and upon whose faces "the dove sat visibly brooding."

At the foot of this conspicuous headland, Pendle-water winds its way so gently through the vale, that one is unprepared to hear that it at times can overflow its banks, can roar and rave, and destroy much property, when swollen by rains. The term creek is never used in England, much to our relief, the word water being employed to designate a small stream and also a lake. "Memories of sweet summer eves" are mingled with pleasant walks by the holme, beside Pendle-water. This local word is applied to a small, low field, lying beside a stream, or still more appropriately to a meadow that has been recently mown. Remarking to the aged friend who

accompanied me, that I longed to hear the notes of the nightingale, he replied, "I think, my dear, the song of that thrush is quite as sweet."

"I hear the bees in sleepy music winging  
From the wild thyme where they have passed the noon,  
There is the throstle in the hawthorn singing,  
Stirring the white spray with the same sweet tune."

A pleasant feature of English country scenes, is the existence of numerous excellent bye-paths, leading across fields, by sequestered streams, furnished with foot-bridges and convenient stiles, and often well paved. These paths date from immemorial custom, and the right of way is jealously guarded against the encroachments of the land proprietors.

The dwelling-houses in Lancashire are generally built of stone, and are often long and low, and in the Elizabethan style with mulioned windows, small diamond panes; the mansion-houses enriched with a wealth of plate glass, and always without outside shutters. Stone walls every where supersede the hedge row, universal in the southern counties, and harmonize with the grey of the houses. As we approach Scotland, the country becomes bolder in outline; the fine sloping hills are not generally wooded, but are of a deep rich green to the summit. Old forests have been cleared away, but very many trees still flourish, worthy successors of the giants of old. Near the streams, or bordering the highways, in almost every available place, a magnificent beech or elm could be seen, and though there are no continuous forests, the abundance of grand trees gives to the landscape a more sylvan aspect than now prevails even in the Atlantic Border States.

An invitation to visit one of the extensive factories of Lancashire, could not be declined, and we were shown through one in which 1200 hands were employed. The clash of the shuttles, the rush of the bands, and the general din, combined with the glitter of polished steel everywhere, rendered the scene impressive. Beautiful fabrics were growing beneath the eyes of the girls who attended the looms,—Henrietta cloths, de laines, poplins, and especially the bright-colored and highly ornate, soft and graceful patterns, destined to robe the Chinese mandarin, and imitating the native fabrics with Chinese faithfulness. The proprietors of this vast hive have long inculcated habits of thrift and economy among their work-people, and we learned that there are very few of the elder men who are not in possession of some hundreds of pounds sterling. Mechanics Institutions for promoting knowledge among them, were also warmly patronized, and the consequences of their care, were apparent in the cleanly and very comfortable character of the cottages and the conduct of their inmates. The people were also well clothed. Leather-soled shoes were replaced by clogs with wooden soles, and the clatter produced thereby, upon the pavements of stone, is one of the peculiar sounds ever recurring in these factory villages. A large and handsome school-house, supported by the proprietors, stood near, to which large groups of children were flocking, and where it is to be hoped the barbarous *pitois* of the uneducated classes will at length pass from use, for the dialects of Yorkshire and Lancashire were, to us, almost as unintelligible as the language of Russia.

The General Meeting at Ackworth School

occurring at this time, our kind friends accompanied us to this interesting place, upon which our Westtown School was modelled. Ackworth was not, however, erected to serve as an educational Institution, but was originally a hospital, and its long arched stone passages produce a dreary effect. Many of the classrooms are commodious and well furnished with maps and chemical apparatus. One feature we observed which is particularly worthy of notice, that the boys are provided with a room furnished with tools and benches, and encouraged to amuse themselves in the production of articles in fret-work carving of their own designing. Many of these were highly creditable. Thus, while the hand and the eye were trained, and invention stimulated, roughness and rudeness were restrained and the good order of the school promoted. A very animated and good-humored discussion upon raising funds for enlarging the school, arose in the General Meeting. After this we sat down to dinner in company with three hundred other Friends.

Our way to our lodging lay through a fine old garden belonging to the school, devoted to fruits and vegetables and some shrubbery.

"The currant-bush and lilac grew together,  
The bean's sweet breath was blended with the rose,  
Alike rejoicing in the pleasant weather,  
That brought the bloom to these—the fruit to those."

Large English gooseberries bordered the walk, but their fruit was not yet ripe. A few weeks later we found them in Scotland and discovered their excellence, their abundance and cheapness.

York, 7th mo. 1st.—Leaving Ackworth and our beloved friends, we passed through a fine agricultural district, very unlike the smoke-begrimed region lying between Liverpool and Burnley, where we were seldom out of sight of perhaps thirty tall chimneys, pouring forth volumes of sulphurous clouds. Ancient and ecclesiastical York was our destination, and its Cathedral, the finest in England, like a great magnet drew us within its shadow. Long before we reached the station, its proud towers were seen grandly prominent above the city, and York Castle was conspicuous in another direction. We soon stood beneath the grand tower, which rose above our heads in majestic proportions. Language can but feebly portray the beauty of these old cathedrals, which may be truly called poems in stone.

Extreme age is indicated by everything around us, the ancient tombs with the carved effigy of some knight in armor, or bishop in his robes, extended at full length—the curious carving—the fine gothic arches, the crypts beneath, all so unlike anything we have seen at home, impress the mind in a manner as novel as it is pleasing. The magnificent interior is an embodiment of one of the grandest architectural conceptions, in which beauty, grace, and sublimity are all combined. Trunks of stately forest trees seem clustered into columns of stone, and the lofty overarching and interwoven branches form the canopied roofing of the wondrous aisles. The great attraction of the minster is the east window, which is seventy-five feet high and thirty feet wide, and one of the largest in existence. This "storied window richly light," is divided into 200 compartments, each adorned with an illustration of a leading event recorded in Sacred History. Some idea of the vast size of this minster may be

indicated by stating that its length is 524 feet.

These great temples belong to another age, and were built in accordance with the prevailing religious feeling of the time that produced them. To build magnificently was then deemed a pious duty, and the more labor and treasure bestowed in enriching and adorning them, the greater was esteemed the merit of their constructors. Devotion to the great work was enjoined upon all. Though we, who live in a day esteemed more enlightened, may regard such devotion as of little worth compared with the exercise of the Christian virtues, and of that spiritual worship, which "He who dwelleth not in temples made with hands," requireth of us, we should remember that the ignorance of the early ages, their want of printed books, and the prevalence of the Roman Catholic religion, are the apologies for the existence of such mediæval structures, the reflex of the thought of their day. The immense sums lavished in our time upon their restoration, though they may be creditable to the taste of the donors, are not proofs of a higher appreciation of the true methods and aims of religion, than was held by the projectors of these florid temples.

(To be continued.)

*Self-Denial.*—Cecil, we are told in his Memoirs, possessed a remarkable decision of character. When he went to Cambridge, he had made a resolution of restricting himself to a quarter of an hour daily in playing the violin—on which instrument he greatly excelled, and of which he was extravagantly fond; but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement, that, with the noble spirit which characterized him through life, he cut the strings, and never afterward replaced them. He had studied for a painter, and, after he had changed his object, retained a fondness and a taste for the art. He was once called to visit a sick lady, in whose room there was a painting which so strongly attracted his notice that he found his attention diverted from the sick person, and absorbed by the painting; from that moment he formed the resolution of mortifying a taste which he found so intrusive, and so obstructive to him in his nobler pursuits, and determined never afterward to frequent the exhibition.

Selected.

Those who are going down with the stream, floating on its bosom, may not know its power; those only who are bearing up against it are conscious of the force of the current. The children of Israel sat contentedly by the fleshpots of Egypt as long as they submitted to their slavery; it was when they were seized with a spirit of independence that they felt how hard their tasks, and how harsh their taskmasters. It is when the captive would break his chains that the iron enters his soul. If you have tried to love God, you have found how difficult it is to raise these hearts above the objects of the earth. If you have been striving to keep up a heavenly temper, you have felt that your affections flow downwards like the stream, instead of mounting upward like the evaporation drawn up by the sun.—*Dr. McCosh.*

### The Shincrook Indians.

In the accounts of the wreck of the steam Circassian on the 11th of last month, near Bridgehampton, in the southeastern extremity of Long Island, mention is made of the loss of life of some of the men employed by the Wrecking Company, who, with the crew, were engaged in endeavoring to save the cargo, among whom were several Shincrook Indians. The accounts state that on the 21st ult., while the men were thus employed, a wind freshened, and the sea running high, eventually began to break over the ship. The men, apprehending danger, went in the fore rigging, where they were ordered for greater safety. All on board—thirty-two persons—remained thus exposed until early in the morning, when it was deemed advisable to shift quarters, as the falling of the top hamper, caused by the rolling of the vessel, made it difficult to hold on. "The crew was safely transferred to the mizzen, where signals of distress were made. All this time the shore was plain in sight; the moon was shining brightly, and the fires built by the crew of the life-saving station showed plain the figures of the crowd on the beach hurrying to and fro in vain endeavors to aid the men in the rigging, but every effort to get the boat off shore proved futile. As often as it was attempted the sea drove it high and dry on the beach, while all efforts to throw out a rope from a mortar failed. Every time the ship struck the men thought she would lose her mast to which they had lashed themselves. Some of them had not securely lashed themselves, and among these were the only four saved from the wreck.

"On the morning of the 31st, at half-past four, the long-dreaded crisis came, and the mizzenmast went by the board with a crash, carrying the mainmast with it. A tremendous swell had struck the Circassian aft and raised her very high. When it receded she thumped heavily, and the terrific jar threw the mast over the side. The masts being irrevocably gone, the men immediately, carrying with them twenty-eight men, among them number Capt. Williams, who like a true-hearted sailor, refused to leave his post, and has paid the price of his fidelity with his life.

"Amid the howling of the tempest and the roar of the waves, there was borne to the ears of those on shore the voices of the poor fellows in the rigging, singing hymns and praying in chorus to God. There was hardly a dry eye on shore among us as we heard these thrilling and supreme appeals made to God. Among those on the wreck were nine Shincrook Indians, who, as a rule, are very good men. During this agonizing scene, which lasted for hours, we heard these men praying. The beach was lined with hundreds of people, many of them women, sobbing piteously. Some of them were the wives and daughters of the Indians."

In consequence of the attention which has thus been drawn to this small band of the descendants of the aborigines of this country, said to be the last of the Montauks, it may be interesting to some of the readers of "The Friend," to have the following information respecting them. In reference to them the New York Tribune of the 1st inst., says:

"So many of the residents of this city spend their summers on the east end of Long Island

at the history of the peaceful tribe of Shinee-  
cock Indians, living on their reservation near  
Southampton, working industriously as farm  
hands, house servants, or toiling on the sea,  
familiar to them. The Indians are said to  
be honest and hard-working Christian people,  
and the sudden calamity which has befallen  
them finds many destitute of food, or even of  
the means to bury the dead out of their sight.  
The three trustees of the tribe lost their lives.  
John Walker, said to be a most exemplary  
man, leaves a widow and a number of little  
children. The Bunns (cousins) leave widows  
and large families. One poor widow loses  
both her sons and a son-in-law, and has a  
daughter, with five little children, made a  
widow."

In 1865, the Committee of Philadelphia  
Yearly Meeting for the improvement and  
civilization of the Indian natives, deputed  
some of its members to visit the different  
tribes residing in the State of New York, and  
a statement of their condition and numbers  
as thus ascertained, was published in the fol-  
lowing year. From that account the fol-  
lowing is taken relating to the Shinee-  
cock Indians:

"This Reservation is located on a neck of  
land in the south-east corner of Long Island,  
which is surrounded on three sides by Shinee-  
cock Bay. They once held a considerable  
tract of land, but the chiefs parted with  
it for a mere nominal compensation, and  
after the proceeds were spent, the tribe be-  
ing likely to suffer from want, the purchasers  
leased it to them for 999 years, reserving cer-  
tain privileges as rent. From this arrange-  
ment much litigation arose; and though the  
land was of little value for farming, both  
parties desired to have the control of it.  
About five years ago an agreement was en-  
tered into by which the Indians relinquished  
to the whites all their claim to about 3000  
acres, and retain for their use about 640  
acres, one hundred of which are marshy land.  
Twenty-eight families reside on this tract,  
comprising about 147 persons, of whom 20  
were absent at sea during the visit of the  
deputation; there are fifty-eight males and  
eighty-nine females. Many of the grand-  
parents of the present generation married col-  
ored persons of African blood, and most are  
descended from these, yet but few have much  
darker complexions than Indians generally.

"Owing to intemperance they are repre-  
sented to have been formerly in a deplorable  
condition, living in poor wigwags and obtain-  
ing a very scanty subsistence. They were in  
the practice of binding out their children to  
white people to serve until they were 21  
years of age.

"About 1828 the temperance reform was  
introduced among them, and the Legisla-  
ture of New York made an appropriation  
to educate the children. A great and salu-  
ary change was soon produced. The Indians  
are now generally sober, moral and indus-  
trious, cleanly in their persons, and comfort-  
ably dressed. All their houses are frame,  
some of them cost from \$400 to \$700, and  
generally have several rooms, and are sup-  
plied with the ordinary articles of furniture.  
They are more neatly kept than is usual for  
Indians. Small patches of corn, oats, pota-  
toes and other vegetables are raised, and a  
few bushels of wheat, but not an adequate  
supply for all. Each family has two or three  
hogs, and there are six horses and ten cows

in the settlement. Those who own horses  
have vehicles also.

"The principal support of these Indians is  
drawn from the Bay where they procure large  
quantities of clams, oysters and fish. Many  
of the young men engage in the whale-fish-  
ery, and evince much skill and capacity, for  
which they are promoted to lucrative stations  
on board the vessels. It is said they often  
return from these voyages with balances of  
from \$500 to \$1000 due them, and sometimes  
even larger amounts. One young man said  
he made \$3000 in one of his voyages.

"With part of this money he built himself a  
good two-storied house, at which the deputa-  
tion were quartered. The rooms were well  
furnished, and neatly kept—the parlor was  
carpeted, and had in it a sofa, rocking-chair,  
a clock, a table spread with a variety of  
books, &c.

"A few of the tribe have laid up some money,  
but in general they are not very economical  
or provident. The land requires manure to  
make it produce well, and few have the money  
wherewith to purchase it—hence they do but  
little farming, for much would not be remu-  
nerative. About 300 acres of it are enclosed  
for pasturage, most of which is hired out, and  
the rent applied to the general purposes of  
the tribe.

"They elect two trustees annually whose  
duty it is to allot the land for tillage, to those  
entitled to use it. As the population changes  
frequently by the return of those who have  
been at sea, the allotments are often altered,  
and the liability to this makes it uncertain  
whether the portions assigned can be held for  
more than a year, which discourages fencing  
and fertilizing, and is a disadvantage to the  
farming interest.

"For about four months in the winter a  
school is taught by a white man, and by a  
female for about the same time in the sum-  
mer.

"The deputation were gratified to find these  
people so orderly and moral in their habits,  
and so respectful and courteous in their be-  
havior to each other. Most if not all the  
adults are professors of religion, and have two  
places of worship for different denominations.  
All speak the English language, and with the  
exception of ten can read and write. They  
converse fluently and sensibly on general sub-  
jects, and appear to be persons of good under-  
standing. Many of them evinced a lively  
concern for their spiritual welfare, and ap-  
peared to be quite familiar with the Holy  
Scriptures, but some were endeavoring un-  
profitably to pry into mysteries which it has  
not pleased Divine goodness to reveal, and  
which it is unnecessary that man should  
know.

"They appear contented with their allot-  
ment and grateful for the many privileges  
and blessings they enjoy; and the visit of the  
deputation was spoken of as one of the favors  
to be thankful for. Although divided in op-  
inion on some religious subjects, they did not  
seem to be shy of one another, or to entertain  
any unkind feeling toward those who differed  
from them; the members of one denomination  
attending the meetings of the other, and par-  
ticipating in the religious exercises.

"They showed the deputation much kind-  
ness, and expressed their satisfaction with  
their remarks on the right domestic and  
school training of their children and other  
subjects.

"One of the men replied by saying:

"It is a very important subject, and all  
ought to take heed to the advice given them,  
for a great responsibility rests upon parents.  
I desire the prayers of those I address that I  
may be found faithful in the performance of  
my duty. I am very sensible of my deficien-  
cies. Sometimes I correct my children too  
little, and at other times too much. But I  
desire to do my duty to them, and I hope my  
brethren and sisters will be concerned to do  
theirs."

The Montauks are mentioned as occupying  
the eastern end of Long Island as early as  
1657. They were afterwards associated with  
other bands or tribes in the neighborhood,  
and in 1773 were reduced to a very small  
number. Their language is said to have been  
similar to that of the Delawares, by whom it  
was understood, and that they were origin-  
ally of the same race. In Bayle's "Sketches  
of Suffolk County," it is stated that in 1703,  
in order to settle difficulties which were  
constantly arising between the Indians and  
whites, the people of Southampton re-pur-  
chased of the Indians the land they occupied,  
and at the same time gave them a lease on  
the Shinee-  
cock tract, including a large area,  
for the term of one thousand years. By an  
act of the New York Legislature, in 1859,  
the Indians were authorized to give up their  
lease for the absolute ownership of the land  
now known as Shinee-  
cock Neck.

"Verily, for myself, I am so well pleased  
with Christ and His robe and honest-born  
cross,—this cross that is come of Christ's  
house and is of kin to Himself,—that I should  
weep if it should come to exchange and bar-  
tering of lots and conditions with those who  
'are at ease in Zion.' I hold still by my  
choice, and bless myself in it."—*Rutherford.*

The Suez Canal is now patronized by  
twenty four regular lines of steamers, em-  
ploying 234 steamers, of 509,447 tonnage.  
Classed by nationalities, the quota of Eng-  
land is 152 vessels, of 350,273 tonnage; France,  
18 vessels, of 112,624 tonnage; Holland, 15  
vessels, of 36,585 tonnage; Austria, 18 steam-  
ers, of 29,227 tonnage; Italy, 10 steamers, of  
15,218 tonnage; Russia, 8 steamers, of 13,386  
tonnage; Germany, 8 steamers, of 11,386 ton-  
nage; Spain, 5 vessels, of 10,751 tonnage.—  
*Late Paper.*

## THE FRIEND.

FIRST MONTH 27, 1877.

The present situation of political affairs in  
our beloved country, is such, we think, as  
strongly to impress the minds of the thoughtful  
with considerations of the uncertainty of the  
prospects and purposes of men, and the in-  
dispensable necessity of strict integrity in  
the administration of Government. The re-  
cent election for President of the United  
States has developed so close an apparent  
equality in the power of the two political  
parties, and subsequent investigation has  
shown so many instances of intimidation and  
fraud in the manner in which that election  
was held, that the question as to which of the  
two candidates is rightfully entitled to be in-

vested with the power and responsibility of that high office remains unsettled, while the supporters of each are unwearied in their efforts to assert and defend their respective claims. The definite announcement of the result, usually made within a few days after such an event takes place, has thus been pending for more than two months, and yet remains in doubt, while serious disputes have arisen in several of the States, accompanied in more than one instance by the ominous spectacle of the inauguration of rival Governors and Legislatures by the antagonistic parties.

It is worthy of remark, that the present crisis which appears to some to threaten the stability of our form of government, should have occurred immediately upon the termination of that period which had been set apart for the celebration of the one hundredth anniversary of our national existence, during which, no little self complacency, and may we not say exultation, prevailed among the people, in view of the rapid growth and prosperity of the nation, and the wonderful strides which it has made towards becoming one of the great powers of the earth. The evidences, however, of wide spread fraud and injustice which have recently been brought to light, striking as they do at that feeling of mutual confidence which lies at the basis of republican institutions, are well calculated to humble us, and enforce the truth of the declaration that it is "Righteousness which exalteth a nation, but sin is a disgrace to any people."

Amid the distracting voices which are raised in the discussion of the several plans now engaging the attention of the public to remedy the existing perplexities, the following counsel of Stephen Crisp, contained in his epistle to Friends, concerning present and succeeding times, is well worthy of revival and consideration at the present day.

"And when you see divisions and parties, and rendings in the nations, and rumors and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the Truth of God, in which neither war, rent nor division is. Take heed of that part in any of you, which trusts and relies upon any sort of the men of this world in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with him in peace and in righteousness; and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow unto that. This shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many, whose day is not yet over."

#### SUMMARY OF EVENTS.

**FOREIGN.**—According to Bohm and Wagner's latest Yearly Review of the Population of the Earth, the total number of human beings on the globe is about 1,423,917,000. Of this number 309,178,300 are assigned to Europe, 824,548,500 to Asia, 199,921,600 to Africa, 4,748,600 to Australia and Polynesia, and 85,519,300 to America. There are no means of ascertaining the

exact number of people in various extensive and populous regions in which no actual enumeration has ever been made. These deficiencies of course have been filled by probable estimates.

General Diaz has finally triumphed in Mexico. Having failed to effect a compromise with Iglesias, he attacked the latter's forces, under command of General Antillon, in Guanajuata, on the 3d instant. Antillon was defeated, and surrendered his whole army and all his war material to General Martinez. Iglesias has asked to be allowed to retire to private life. General Quiroga, according to a promise made by him, supported Lerdo until the 30th of Eleventh month, when he surrendered 5000 men and a large quantity of material of war to General Trevino. Quiroga retired to his home, but was soon arrested and condemned by his captors on the charge of fomenting trouble, and was shot by them according to the vindictive and barbarous usage of the country.

A special dispatch from Berlin states that negotiations have been reopened between Germany and France, and there is now a probability that Germany will reconsider her original decision, and agree to participate in the Paris Exposition in 1878.

The government of India has forwarded a dispatch to the India-office at London, estimating the total cost to the State on account of the relief works and other measures for mitigating the famine in Madras and Bombay at £6,500,000.

Communication between Trieste and Vienna has been temporarily suspended in consequence of a tremendous landslide near Steinbruk. Immense masses of rock and earth have buried the railway to a depth of fifty feet for two hundred yards. The river Save was filled and has overflowed its banks in consequence of the stoppage of its waters. Two houses with families were overwhelmed and buried.

On the 20th inst. a final meeting of the Constantinople Conference was held. Sifvet Pacha, on behalf of Turkey, read a statement to the effect that the Porte found it impossible to accede to some of the demands made by the European Powers. Thereupon Lord Salisbury, the representative of Great Britain, declared that the Porte having refused the two chief guarantees demanded by the Powers, there was no longer any common basis for discussion, and the Conference therefore must be regarded at an end. Russia's representative, General Ignatief, spoke similarly. Sifvet Pacha justified the refusal of the Porte by the decision of the Grand Council of the empire, a numerous body composed of Christians as well as Mohammedans, who had voted unanimously against Turkey submitting to the demands of the Great Powers.

Lord Salisbury and General Ignatief were about to leave Constantinople immediately, and the other representatives would soon follow them. It is hoped, however, that war between Russia and Turkey will not commence immediately. It is intimated that soon after the closing of the conference Turkey will spontaneously offer considerable concessions, which it now refuses to yield to compulsion.

It is reported from Vienna that Servia wishes to make peace directly with the Porte, and has asked for the mediation of England to effect that purpose.

**UNITED STATES.**—The foreign trade of Philadelphia for the year 1876, consisted of exports \$50,552,300, and imports \$20,293,763. The imports are three and three quarter millions less than in 1875, and the exports are eighteen and a-half millions more.

The number of immigrants landed at Philadelphia last year was 7182. There are now 5455 taverns and beer saloons in this city, being an increase of 718 in eighteen months.

James G. Blaine has been elected U. S. Senator both for the short term and for that ending 3d mo. 4th, 1883. Senator Ferry of Michigan, has been re-elected by the Legislature of that State, and Alvan Sanders by that of Nebraska. Massachusetts has elected George F. Hoar to the U. S. Senate in place of Senator Boutwell.

The House of Representatives at Washington has passed a resolution, yeas 158, nays 81, directing the arrest of the members of the Louisiana Returning Board for contempt. The alleged contempt consists in the Board having refused to produce certain records and papers relating to the recent Presidential election in that State.

The Senate Committee on Finance has reported back the House bill authorizing the coinage of the standard silver dollar, and restoring its legal-tender character. The bill was placed on the calendar.

The silver coin disbursed by the Treasury for redeeming fractional currency and other purposes, had amounted last week to \$26,689,181.

The director of the mint at Brussels, Belgium, has

made a proposition to coin silver for the United States government, alleging that the Belgian mint can do the coinage for this country cheaper and better than its own establishments.

The number of passengers from foreign ports landed in New York last year was 113,979, of whom 71,265 were aliens and 42,714 citizens or persons who had been here before.

There is reason to hope that the difficult and embarrassing subject of the Presidential election will be disposed of in a manner that will meet the approval of all but extreme partisans on both sides. On the 18th inst. the Select Committees of the two Houses of Congress, reported the draft of a law to regulate the counting of the electoral vote, and to determine all disputed questions connected therewith. The report was nearly unanimous, being signed by six members of the Senate committee of seven, and by all of the House committee. The two committees consisted of seven Republicans and seven Democrats, all of whom signed the report except Senator Morton. The mode of proceeding in Congress in counting the electoral vote is first provided for, and then the appointment of a commission to decide absolutely all disputed points that may arise. The commission of fifteen individuals is to be composed of five judges of the Supreme Court, selected in a manner likely to insure impartiality, and five Senators and five Representatives to be chosen *viva voce* by the two Houses.

The funded debt of the city of Philadelphia is now \$55,625,692, beside which it has a large floating debt and other liabilities increasing the total debt to \$72,890,373. The public property and assets of all kinds are valued by the City Controller at \$82,500,000.

The receipts of the Patent Office for 1876 were \$757,987, and the expenditures \$612,552.

The steamer Lotus sailed from New Haven on the 23d inst., with a cargo of arms and ammunitions for the Turkish Government, valued at \$1,769,000.

The whaling business of the United States is said to be slowly improving. The present whaling fleet, after deducting the recent losses, is 172 vessels compared with 169 a year ago, and 163 two years ago. There are also several whale ships building. Eighty whale ships have gone to the North Atlantic whaling regions.

Justice Strong, of the United States Supreme Court, has delivered the opinion of the Circuit Court respecting the distribution of the funds in possession of the Centennial Board of Finance. It is not in favor of the government's claim for the payment of \$1,500,000 and the decree of the Court is that the Centennial Board of Finance shall pay and distribute the funds in their hands to and among the stockholders *pro rata*; and as it appears that the aforesaid funds are insufficient to pay to them the full amount invested by them, the Court orders that no part of the said funds be paid into the United States Treasury.

The Commission to settle the boundary dispute between Maryland and Virginia, have decided that Maryland has sovereignty over the whole Potomac river to its southern bank. That of Virginia ends at low water mark on the south side of the river.

**The Markets, &c.**—The following were the quotations on the 22d inst. *Philadelphia*.—American gold, 106½. U. S. sixes, 1881, registered and coupons, 114½ a 114½. do. 1868, registered and coupons, 117; do. 5 per cents, 10-40, 113½ a 113½; do. 4½ per cents, 108. Cotton, 13½ a 13½ cts. for uplands and New Orleans. Extra flour, \$5 a \$5.50; finer brands, \$6 a \$9.75. Pennsylvania red wheat, \$1.50; Ohio, \$1.45; amber, \$1.52 a \$1.55; white, \$1.55 a \$1.60. Beef cattle sold at 6½ a 7 cts. per lb. gross, for extra; 5 a 6½ cts. for fair to good; and 4 a 4½ cts. for common. Sheep, 4½ a 6½ cts. per lb. gross, and hogs at 9½ a 10½ cts. per lb. net for fair to choice, and 8 a 9 cts. for common. *New York*.—Superfine flour, \$5.70 a \$6.05; State extra, \$6.10 a \$6.25; finer brands, \$6.50 a \$10.00. Extra white Michigan wheat, \$1.65; amber, \$1.55; No. 2 Milwaukee spring, \$1.48. Yellow corn, 61½ a 62 cts.; southern white, 62 cts. State barley, 95 cts. Oats, 42 a 55 cts. *Chicago*.—Extra flour, \$6 a \$8.00; patent process, \$7.25 a \$9.50. No. 2 spring wheat, \$1.31; No. 3 do., \$1.16 a \$1.17. Lard, 10½ cts.

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